The question which now calls for discussion is, if I rightly understand it Whether it is to the advantage of this country to suffer foreigners to remain in it, who do not take the oath of naturalization, and become citizens of the country. This question involves considerable difficulty in it — as it would be of an almost new principle in legislation to exclude a harmless and good man from our soil, because his principles or his conscience should prevent his becoming naturalized. This would be going further than almost any country has gone. The Japanese and the Chinese did not expel the Jesuits until they began to tamper with affairs of State — and all other nations some few cannibals excepted have admitted strangers among them and extended to them the rights of hospitality. The Chinese, strict as they are, do admit strangers among them — they have given Macao a town in their territory, to the Portuguese. But all nations do admit their own citizens to greater privileges than they admit strangers, who have not submitted to some particular formula ceremony. The wise men of Sais would not admit any man into their society who was not circumcised. The Jews, Turks Arabians &c have also made submission to the rite of circumcision an indispensable preliminary to the privilege of citizenship. The Brahmins admit none to the privileges of their Societies who are not Brahmins — and those who were initiated into the mysteries of Ceres Eleusina, were, like our modern Free masons, obliged to submit to the forms prescribed.

Modern, and particularly christian, nations, have abolished all kinds of mystery — and have demanded from the adopted Denizen merely an oath of allegiance to that State which admits them to the rights, franchises, immunities and privileges of a citizen. The terms of becoming a member of the body politic being so easy, it undoubtedly appears to be the duty of every foreigner who intends to spend his days among us to give that pledge which is required of his fidelity to the State.

The author of the notes on Virginia is of opinion that the admission of foreigners among us will prove injurious to our morals and pernicious to the State. He thinks they will bring their aristocratical or Monarchical principles among us, and

prove hostile to our liberties. I think there is more danger that they will bring with them principles of a contrary tendency, and reduce us into a state of anarchy. We have among us a number of French Democrats enragés, who have no fixed principle; they change with every wind; and their changes are generally from bad to worse. They first wanted to involve us in a war with all established governments; secondly they wished us to be the coadjutors of the abominable Marat and the atrocious Robespierre. Thirdly, they attempted to degrade us to a level with the principles of their den of robbers called The Directory — and fourthly they have wished to applaud all the varying steps of Bonaparte in his march to the temple of despotism through rivers of blood — and they now wish us to bow our necks to the yoke of that ambitious, aspiring and unprincipled tyrant.

And what have we from England? Tom Paine, a renegado and apostate, the enemy of all order of God and man, whose principles lead to an entire annihilation of society. He has been seconded by the Greethams and other English Jacobins, who were too bad to live in their own country, who were in danger of the gallows; and who now in the pay of Bonaparte, are labouring to reduce us to submission to the condition of slaves of the upstart Corsican.

But the hotbed of mischief — the fountain of evil, is Ireland. There came the most pertinacious of our enemies — the most violent agent of Bonaparte, Dwane. There came the Houghers, peep o' day boys, United Irishmen, and Vinegar Hill boys. In them the trite observation that extremes are apt to meet, is fully exemplified. Their political principles are in the extremes of anarchy — their ~~political~~ religious system in the extremes of despotism. Hence it is that their religion leads them to adopt the principles of passive obedience and non-resistance in Relation to the present administration, the party whose cause they espouse — and their politics lead them into those scenes of anarchy which disgrace the elections and other public meetings in almost all the great towns and cities of the United States. From this view of the

subject it appears that our ~~relig~~ political institutions are in danger from the anarchical politics of the Irish;—and from their extreme bigotry and ignorance, which are always United, there is great danger that should they ever become sufficiently powerful our religious faith would be subjected to the very worst and lowest Description of Popery: for we all know it is the very nature of the Catholic religion to aim at proselytism, and an increase of Power and authority.

The conduct and principles of these people form an argument sufficiently powerful against admitting these ~~people~~ strangers into the country on any terms;—and I presume it is conclusive evidence that if we do admit them they ought to be bound to our constitution and government by the strongest of all possible obligations.

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